produce when variously combined together, before nature and things themselves, by creating, had given a specimen?—

xvi. A twelfth argumentation of the Democri-tic and Epicurean Atheists against a Deity is to this purpose: that things could not be made by a Deity, that is supposed to be a being every way perfect, because they are so faulty and *so* ill made: the argument is thus propounded by Lucretius :[a]*

> Quod si jam rerum ignorem primordia quse shit, Hoc tamen ex ipsis coeli ratiombus ausim Confirmare, aliisque ex rebus reddere multis, Nequaquam nobis divinitus esse paratam Naturam rerum, tanta stat praedita culpa.

This argument, *a cceli rationibus,* from astronomy, or the constitution of the heavens, is this : [b] that the mundane sphere is so framed, in respect of the disposition of the equator and ecliptic, as renders the greatest part of. the earth uninhabita-ble to men and most other animals; partly by that excess of heat in the torrid zone (containing all between the tropics), and partly from the extremity of cold in both the frigid zones, towards either pole. Again, whereas the Stoical Theists contemporary with Epicurus concluded, that the whole world was made by a Deity, only for the sake of men,

• Horum omnia causa
Constituisse Deum fingunt-

it is urged on the contrary, that a great part of the habitable earth is taken up by seas, lakes, and

[a] Lib. ii. ver. 177. et lib. (v. vcr, 196,
[b] Vid. Lticret. lib. v. ver. 205, 206. et Cicer. in Somnio Scipionis cap. vi. p. 3981. torn. xi. oper. [c] Lucret lib. ii. ver. 174,175.